WESTERN RECORDER.

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Address

Of the Executive Committee of the AMERICAN TRACT SOCIETY, instituted at New York, in 1825.

To the Christian Public:

The Executive Committee of the AMERICAN TRACT SOCIETY, by this document, beg the privilege of addressing the Christian community upon one of the most interesting subjects which have ever attracted the notice of those whose stations, or whose character, give them influence over the destiny of their fellow men. In March last, incipient measures were adopted in the city of New-York, with the view of forming a Society, to be denominated the American Tract Society; the object of which should be, to "diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians." Deference to the numerous existing Societies in the different States, induced the original projectors of this design to invite a consultation of delegates to be holden on the Tuesday preceding the anniversary of the American Bible Society, for the purpose of maturing the enterprise, and giving existence and form to the Institution. At this consultation there were present a respectable number of delegates from various religious denominations, who, with the advice and assistance of other gentlemen of high consideration from different sections of the country, revised and agreed upon a constitution to be submitted to a more public meeting on the following day, when the proceedings of the convention were considered and sanctioned with a most delightful unanimity. Since that period measures have been pursued which have already secured the co-operation of several Tract Societies, and particularly the aid of that most respectable and efficient institution in the Eastern States, the American Tract Society at Boston, who have without a dissenting voice, resolved to become a branch of the National Society established in New-York. Under these auspices the citizens of New-York have liberally stipulated to furnish the Society a large and commodious edifice for the seat of their operations, and have already procured funds to the amount of upwards of twenty thousand dollars, and commenced the Society's house in one of the most eligible portions of the city. The individuals alluded to have done this, not only with the express design that the Society shall have every accommodation, without ever taking any thing for this purpose from funds consecrated to the publishing and distribution of Tracts, but with the expectation that it shall eventually receive, from rents on the building a considerable amount annually in augmentation of these funds.

In making this early presentation of their object to the friends of the Redeemer in the United States, and in venturing most respectfully to urge the claims of this institution to general patronage, the Committee feel that it is needless to exhibit to any considerable extent, the superior advantages of that method of moral and religious instruction which is pursued by the distribution of Tracts. Though men are fallen by their iniquity, and are to be recovered from their apostacy and condemnation only through the redemption that is in Jesus Christ, and by the renewing of the Holy Ghost, yet does this method of mercy most distinctly recognize the use of means in the business of their salvation.

Next to the Bible and the living ministry, one of these means of light and salvation will be found to be short, plain, striking, entertaing and instructive Tracts, exhibiting in writing some of the great and glorious truths of the Gospel. "The word of truth" is the great instrument of moral renovation. He who scatters it scatters the seed of the kingdom, and may look for the harvest in God's own good time and way. A Tract may be perused at leisure; it may be consulted in the hour of retirement and solitude; it can be read in a little time: and though it may contain instruction important and weighty enough for the consideration of the sage, and yet simple enough to be accommodated to the taste and intelligence of a child, may be easily weighed & deposited in the memory. This method of instruction is peculiarly calculated for the poor, and is especially demanded by the poor of our extended population. It is a method by which the blessings of a religious education may, to no inconsiderable degree, be extended to the lower ranks of society with peculiar facility; and which as a practical system, is already entitled to the claims of successful experiment. It is a means of doing good which is level to every capacity, and adapted to every condition. The man of low attainment in science, the mother, the child, the obscure individual in the meanest condition, can give away a Tract, and perhaps accompany it with a word of advice or admonition, with as much promise of success as a missionary or an Apostle. A minister may distribute tracts among his people, and thus impress and extend his public instructions where the impressions of his official duty would be otherwise lost, or never extended; and in this way he may double his usefulness, and devote two lives to his Master's glory instead of one. The teacher and the pupil, the parent and the child, the master and the servant, may become to each other the most effectual preachers by the distribution of Tracts. The traveller may scatter them along the roads, and throughout the inns and cottages, and in return the inns and cottages may spread them before the eye of the thoughtless traveller. Merchants may distribute them to shipmasters, and shipmasters to seamen; men of buisness may transmit them with every bail of goods to the remote corners of the land and globe; and thus the infinitely important truths of the Gospel, truths by which it is the purpose of the God of heaven to make men "wise to salvation," like the diffusive light, may be emitted from numberless sources in every direction. All this may be done in the most inoffensive and inobstructive way, with no magisterial authority—no claims of superior wisdom or goodness and no alarm to human pride or forwardness. All this may be done too with no loss of time. "A Tract can be given away, and God's blessing asked upon it, in a moment." Aside from the influence of those institutions which involve no expense at all, in no way can so much probable good be effected, at so little expense, as by the distribution of Tracts. A Tract which contains *ten pages*, can be published for a *single cent!* And when we recollect how long a single Tract may be preserved, by how many individuals and families it may be read, and when read by them, to how many others it may be lent; it is difficult to conceive of a way in which more good can be accomplished by a very small amount of means. As an auxiliary to other means of doing good, the distribution of Tracts also holds a distinguished place. In how many sick chambers, in how many meetings of anxious inquiry, in how many circles of wealth and prosperity, of fashion, folly, and vice, may these faithful witnesses be left to testify what otherwise never would be told? The language of every Missionary Society, either Domestic or Foreign, is, "a missionary without a supply of Tracts, is unprovided for his work. The press is the grand medium of communication in all parts of the missionary world." A missionary at Sumatra writes, "I am fully of opinion, that among all nations not accustomed to books, the distribution of small Tracts written in an easy style, or of single Gospels, is much more likely to do good, than that of larger works. This opinion is strengthened by the experience and observation of every day." Nor are the preceding suggestions founded in mere theory, but warranted by facts. The amount of good already achieved by the distribution of Tracts is incalculable. Much has been done in this and other countries, to afford the most satisfactory evidence of their beneficial effects. The most interesting accounts accumulate upon us from every quarter, where Tracts are circulated either in Christian or pagan lands, of their extended utility. It is impossible to recite them. Volumes might be profitably occupied with the most interesting narratives of this sort. There is not a week in which we have not striking accounts of their happy results. Some years ago the author of the little Tract, called *The Dairyman's Daughter*, is said to have received information of *three hundred conversions* by the instrumentality of that Tract. Of the labours of how many ministers of the Gospel can this be said, even though they have extended to a very advanced age? Many revivals of religion this little Tract is known to have occasioned. The Tract called the *Swearer's Prayer*, has been at least equally successful. More than twenty instances of conversion by the instrumentality of Tracts, have been reported, with their attending circumstances, to the committee of one Society in the United States, during the past year, besides several revivals of religion, occasioned, or greatly promoted by that Society's publications. We are not ignorant of the alarming success with which Voltaire and his infidel associates, on the continent of Europe and elsewhere, proved the efficacy of this method of access to the common people, in producing one of the most terrible convulsions which have shaken the world. And we are not ignorant of the success of men of a different spirit, in those well directed efforts in the cause of Tracts, by which the continent began to be enlightened and reformed in the days of the Great Reformation.

But these laudable efforts, notwithstanding all they have achieved, have come short of the exigencies of the world, and have in no small degree failed of their object, through a divided and partial operation. It has long been a doubtful point, whether Christians of different denominations could unite their efforts beyond the single endeavour of distributing the Holy Scriptures "without note or comment." And yet the "body of Christ" is one. In all that pertains to the essential principles of Christianity, it cannot be otherwise than that there exists a union of affection and sentiment among all good men, by whatever name they may be called; and we are persuaded this harmony exists to a degree, beyond the anticipations not only of the more vigilant & cautious, but of the more indulgent and liberal. All good men receive the Holy Scriptures as containing a complete and entire system of divine truth, by whose unerring standard every opinion is to be tried and decided. So long as they love the Bible, they cannot be at war with one another. And so long as they believe the truths of the Bible, are they united in their religious sentiments. We do not mean by this to become the abettors of that *modern liberality* which discovers no difference between the precious & the vile, and which consists in a virtual indifference to all religious opinions. To us it appears, that the authority of the Divine Legislator extends to the understandings of men, as well as to their conduct, and that they have no more right to believe what is false, than to practise what is wrong. But we do believe that if good men beheld each others goodness through a nearer medium, and one less obscured, they would be more under the direction of a reciprocated confidence, and their prejudices and fears would melt away before the benignant influence of holy love. And we do mean to affirm, that were there a more scrupulous regard to the infallible judgment of God, & a less scrupulous regard to the fallible judgment of men; if the rivalship of denomination were merged in the rivalship of benevolent enterprise; if the fear of God and the love of Jesus Christ, if a tender compassion for the salvation of sinners, and a tender affection towards all the friends of the Redeemer, were the paramount principles of action, chilling alienations would pass away, heart-burning suspicions would find no place, mutual criminations would be suppressed, more importance would be attached to the things in which we agree, and less to those in which we differ; there would be more of the soul of union; and while the enemies of our religion would be again constrained to bear the honourable testimony, "See how these Christians love one another," we ourselves should sing, "Behold how good and how pleasant it is, for brethren to dwell together in unity!" It is obvious that the only difficulty in forming a Tract Society upon these enlarged principles, lies in the doctrinal character of the Tracts to be circulated. On this subject the most full and liberal provision is made in the constitution of the American Tract Society. The different denominations composing the Publishing Committee, come to their work with the solemn and honest stipulation, to be each the protector of his own peculiarities; and in this labour of mercy to publish and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonize. Man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the Gospel and the duty of men to accept it—the necessity of personal holiness—as well as an everlasting state of rewards & punishments beyond the grave:—these are doctrines dear to our hearts, and constitute the basis of our union. And who does not see, that in the present state of our own country and the world, there is a wide sphere of successful operations, in simply diffusing these and other kindred truths in which we agree. It is hoped that the Publishing Committee agreeably to the suggestion of the esteemed President of the Society, in his first official address, will ever bear in mind the high responsibility of their office; and always feel that as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever be issued from the Depository of this Society, which does not contain, should it find its way where a Bible was never seen nor the Gospel ever heard, enough of divine truth to guide the ignorant and the inquiring sinner into the path of eternal life."

If in any instance we should hesitate about the terms in which any truth should be expressed, we may always be relieved from our embarrassment, by resorting to the terms of the Bible, and adopting the very language of the Spirit of all truth. The Committee cannot feel that this is a visionary enterprise. They no longer regard it as a doubtful experiment. On the most matured view of all the dificulties they can anticipate, they are persuaded it is a practicable and high-born undertaking.—The indications of Divine Providence have so manifestly led to it, that though they have all admitted some anxious speculations they dare not hesitate. It is with deep-felt gratitude and delight, that they have watched the superintendence of the Holy Spirit over this novel and hopeful attempt; and already do they indulge the expectation, that under the same refreshing influence, the riches of the harvest, will correspond with the splendour of this early promise. Who can tell, but the time is drawing near, when the different sections of the church of God on the earth, shall be "perfectly joined together, in the same mind and the same judgment;" and that, without either embracing or propagating error, or suppressing the truth, and without withholding their censure from all who "believe another Gospel," they shall imbibe that amiable and conciliating temper, whose attracting influence shall allure them to concentrated efforts in every labour of love? Who can tell but the present is an instance of harmony and co-operation, which will prepare the way for other and more important instances, when in unity of faith, and unity of spirit, no benevolent enterprise shall fail through the discordancy of Christians; and when in every cause that demands prompt and extended co-operation, the friends of the Redeemer shall know how to combine their energies, against the common foe? Who will not say, "The Lord hasten it in his time!" "Thy watchmen shall lift up the voice *together*, shall they sing: for they shall see *eye to eye, when the Lord shall bring again Zion.*"

Peculiar advantages, it appears to the Committee, will result from the formation of a great Institution, whose operations shall extend over our whole country, and as far as practicable, beyond its limits. The two-fold union of various local institutions and of Christians of different denominations, all applying their powers in a common direction and uniting the concurrence, and feeling of this free and enterprising nation, appears to be the only measure which can secure all the energy of operation that is needed. The world at large, the adjacent states of South America, the islands of the West Indies, and our own United States in particular, present a vast and inviting field for the exertions of a society, combining the efforts of the whole Christian community. Our own country, contains a population of more than eleven millions, scattered over an extent of more than one million of square miles, every hour becoming a more numerous and reading population. Four millions of this population consists of children; and under the operation of the system of common schools, which is adopted in many of the States, aided by the influence of Sabbath Schools, established in all, how comparatively easy is it to extend the power of moral and religious instruction, through the medium of tracts, to these flourishing nurseries of the church and the state. Should God lift his smile upon the Society, it will speak to the remotest corners of the globe. The purpose of its conductors, is to publish Tracts in various languages, and to be heralds of divine mercy, not only to our own population, not only to the provinces of our northern and southern frontier, but to Eastern and Western Asia, and the Southern Ocean. But how can this be accomplished without a more generous and undivided impulse? Every new institution also, of such character, exerts a happy influence on our national union, and is a new accession of the best and strongest affections of the human heart, gathered from the remotest parts of the land, to "lengthen the cords and strengthen the stakes" that bind together the body politic; so that while public opinion maintains its existing ascendency, every new accession of diffusive benevolence, will render it more and more difficult, for the spirit of faction or usurpation to sever this cemented country. And so long as public opinion maintains its existing supremacy, who does not feel the immense importance of moulding it by a moral and religious influence and of securing and augmenting our civil and political liberties, by the most unconfined diffusion of the lights of science and religion, throughout a community whose political existence depends on the intelligence, and more especially on the integrity of the people? We might add to these considerations, that should approved Tracts be supplied to the nation, from one general establishment, one set of stereotype plates, and one set of engravings, one Board of managers and officers, and one centre of transportation, the economy of such a measure in all the expenditures and labours of the Society, must be a powerful argument in favour of the union. Tracts are now exceedingly cheap, but the Committee are greatly deceived, if the formation of the American Tract Society does not render them cheaper than they now are and if the parent depositary is not able to supply the country at a lower rate than they can be supplied by the local societies. And why should the establishment of a General Institution diminish the zeal of the local Societies? Are they not all moving forward from the desire of doing good, and under the paramount impulse to what is best? Has the National Bible Society diminished the zeal of the local Bible Societies? With the divine blessing on the American Tract Society, the Committee have little doubt that a course will be pursued, which, by augmenting the zeal of the whole, will augment the zeal of the parts; which, while it shall secure the confidence, will concentrate the unabated and increased efforts of the nation; and which, while it invigorates the heart, will pour its life blood with accelerated force, through every artery and vein.

The city of New York, eminently distinguished by its natural and local advantages, its accumulating population, and its increasing commercial prosperity and influence, seems destined in the wisdom of Divine providence, to become the centre of these extended operations. If the signs of the times call for a National Institution, where might we look for the seat of its operations, unless where there are greater facilities of ingress and egress, and more direct, constant and extended communications with foreign ports, and every part of our interior, than are to be found in any other locality in the nation? When the canals which are now in progress shall be completed, there will be a direct inland water communication, between this port and every village of note in the extended country to the west of the Alleghany Mountains. Already one-third part of all the foreign goods brought into the United States, are entered at this port, and here put up for merchants in every part of the Union.—Merchants assemble here, and opportunities are constantly presented, for sending tracts at a very small expense, and very frequently at no expense at all, to the remotest parts of the land, and of engaging the proper persons to use their influence in distributing them. And it is hoped that the increasing and well directed zeal in benevolent institutions, which has been manifested by our citizens for a few past years, and especially the interest which has recently been awakened in the tract cause, affords the community some pledge of persevering exertion in this responsible work, which will be effectually redeemed. We are sensible that the eyes of good men in the country are directed towards us, and that they have a right to expect that every man engaged in this important business will do his duty.

The formation of the American Tract Society therefore, in the city of New York, we cannot but hope, is an event which will be regarded with interest by all the friends of our common Lord. This union forms a new era in the history of the American churches, and the auspices under which it has been consummated, are certainly of bright augury. We respectfully solicit the favour of the Christian community, not for our own sakes, but for his who "died for us and rose again." To ministers and churches—to societies already in existence, and to communities where auxiliary associations may be formed—to wealthy individuals, whom God has made the stewards and almoners of his bounty—to benevolent males and females, we would affectionately and urgently say, *come and help us.* The enterprise in which we are engaged, though among the most noiseless, may be ranked among the most noble exploits of the age in which we live. It cannot be carried forward without harmony of design, and untiring perseverance and zeal. And "it is good to be zealously affected in a good thing." We feel justified in soliciting, for the object we pursue, your fixed and steady attention, your strong and ardent affections, your hearty and vigorous co-operation. There is great weight and influence in our design; and though there may be difficulties and even dangers in our way, we cherish sanguine expectations of the Divine favour and blessing. We live, fellow-citizens, at an eventful period of the world. The purposes of God, s mercy, appear to be rapidly unfolding, and rapidly and surely advancing towards their final issue. New scenes are already opening upon the world & upon the church; and the enterprise to be achieved is the conversion of the world to its redeeming God and King. In this vast and arduous enterprise, no portion of mankind are bound to feel a deeper interest, than the people of these United States. The state of our country is one of unparalleled prosperity. At peace among ourselves and with all nations, our population is becoming "as the sand which is by the sea in multitude." Our industry and wealth, are giving this favoured people a high elevation in the catalogue of nations. The light of science and the arts is diffusing its influence through every part of our growing republic. Our plans of internal improvement and public utility, are raising our dignity and glory in the view of future ages. And our happy religion, born of God, descended from heaven, and dwelling in undisturbed security in this western world has already exerted its efficient power in forming here a people for his praise. The Committee indulge the hope, that great multitudes in this happy portion of the globe will enrol their names among the patrons of this institution and the benefactors of mankind. They know that the enterprise in which they are engaged, is one which cannot prosper, unless the God of all the earth control and prosper it. They earnestly solicit an interest in your prayers as well as your benefactions. To them it is a delightful thought that the cause is God's and dependent absolutely on him. "*Not by might nor by power, but by my Spirit saith the Lord of Hosts.*" This is their motto. We cannot hope too much from God. In the name of God alone they begin and go forward: confiding always in that Divine guidance and favour, which in all their toil, shall be invoked by prayer, and in all their success be honoured with thanksgiving.

Signed, in behalf of the Executive Committe of the American Tract Society.

JAMES MILNOR,
GARDINER SPRING,
JOHN KNOX,
JUSTIN EDWARDS,
CHAS. G. SOMMERS. } *Committee.*

New York, June, 1825.

NOTICES.—It is expected that the Society will issue its first Tract in a few days. A constitution for an Auxiliary Tract Society will be inserted in the next number of this paper.—The American Tract Magazine will hereafter be issued in New-York. Subscribers and Auxiliaries of the American Tract Society at Boston, and throughout most of the New-England States, will receive their numbers, as heretofore, from Boston.—No funds contributed from without the city of New-York, will be appropriated to the erection of the Society's house, unless by special request.—Twenty dollars constitutes a life member; fifty dollars, a life director.

The correspondence of the Society, remittances of donations, and contributions and communications for the American Tract Magazine, should be addressed (till the com-

pletion of the Society's house,) to *Mr. William A. Hallock, Corresponding Secretary of the American Tract Society, No. 3, Cedar-st. New-York.*

Communications for the Treasurer, Mr. Moses Allen, or those pertaining in any way to the interest of the Society should be addressed as above, to No. 3, Cedar-street, New-York.—*N. Y. Obs.*

AN AGED CHRISTIAN.

A Distributer of Tracts in the west of England reports the following affecting conversation:—

"A poor aged Christian, in her 86th year, put on her spectacles to read the Tracts. She looked at me, and said, "You could not have given us any thing better, if you had brought us gold and silver; this tells us about our blessed Redeemer."—"How long have you known this blessed Redeemer?" "Many years. I was what the world calls a moral character; but, when about 65 years of age, I felt myself to be a vile sinner. I tried all I could, but I did not know how I must seek another righteousness besides my own. I continued so, till I heard the Rev. Mr. W. preach about ten years ago. He spoke of our blessed Saviour; how He suffered and bled for us. The Lord was pleased then to set me free."—"Can you live without prayer?" "Oh, no! my soul can no more live without prayer, than my body without food."—"How often do you pray?" "Every hour. I often lift up my heart to God, to thank Him for all His mercies toward me."—"Have you got a Bible?" O yes. I read it every day, and pray to God to enlighten my understanding into all truth." —"What is your greatest enemy?" "Sin: I pray morning and evening that the Lord would keep me from it. My time, in this world cannot be long. I hope soon to be with my Redeemer, and with all his glorified Saints above. I have nothing to do now but to commune with my God, and think of heaven."

Religious Intelligence.

MACKINAW MISSION.

We have been favoured with the perusal of a letter from one of the teachers at the Mackinaw station, under date of April 30th, which gives a most gratifying account of the state of the school, and the progress of the scholars. The writer entered the school in November last, at which time, the boys were about 60 in number, thirty-five of them belonging the Mission family. The arrangements had been made, and the regulations of the school established, previous to his arrival. The boys, however, had been in the family but a few months, and when first received, they were wholly ignorant of the English language, and had no knowledge of religious truth. Add to this, that the supply of books has, as usual, been greatly deficient; and some estimate may be formed of the embarrassments under which a teacher of Indian children must labour.

Under these circumstances, it has usually happened among the western Indians, if we mistake not, that the progress of tuition has moved forward rather heavily. Many of the enemies to the cause, have taken advantage of the circumstance, and been ever ready to speak of the folly of attempting to educate the despised sons of the forest. But the account given by Mr. H., the writer of the letter now before us, shows that at least there is no impossibility in the case, either natural, physical, or moral.—After speaking in a becoming manner of his own deficiences, the writer proceeds as follows, confining his remarks chiefly to the boys' school, but occasionally alluding to that of the girls.

Now, what could you expect, from a school under such circumstances as these? And yet, the improvement has exceeded my highest hopes. During the first quarter, and at the examination, there was nothing very particular for us to report, only that the schools had made good improvement, and that their conduct had generally been commendable. At the commencement of the second quarter, I prepared a paper with the names of all my scholars on it, and a place to set the number of verses committed, one for credit marks, one for late attendance, and another for bad conduct. This paper was fastened upon the wall, in a conspicuous place, exposed to the view of all who entered the house. The thing seemed to have a very good effect on most of the scholars, and to create a kind of rivalship between the male and female departments. Many of the children were anxious to excel. By this time many of the children that entered the family between the time that the school opened, (October 1823,) and the following August, began to spell in any part of the spelling book, to read with facility in easy readings, and many of them to write a legible hand. About the middle of the quarter, the first class in the female school, (being more than twenty in number) sent a challenge to the first class in the boys' school, to spell with them. The challenge was accepted—and the lesson proposed was the 19th Table in Webster's spelling book. The lesson was new, and the time to prepare for the contest, only three hours, and that mostly occupied with other studies.—But in spelling about fifty words, twenty boys only missed seven words, and the girls only four. The boys, on finding themselves beaten, sent back another challenge to spell on trial for a week together. This also was accepted, and they went through the week, lesson after lesson, with missing only about fifteen words in the boys' school, and twenty in the girls'. Some of the younger boys, seeing the strife, caught the flame of ambition, commenced the same lessons, and went on day after day without missing a single word. This was reported to brother Ferry, and as a reward for this diligence he promised each of the boys in one class (being six in number, who came from the Indian country, destitute of any knowledge of letters last July) a Bible, provided they would spell from the nineteenth Table in Webster's spelling book through to the proper names. Three of the boys and one girl, that entered the school at the same time and under the same circumstances, obtained the reward, and the other three boys missed only one or two words apiece. At the examination at the close of the second quarter, I had the satisfaction to see and report, that children who could scarcely read in two syllables when I commenced, could now read intelligibly in the Bible, and spell with facility in any part of Webster's spelling book, and write a legible hand. Also, that some few could pass a good examination on arithmetic, grammar, and geography. And besides all this, that in the school during the last quarter, there had been committed to memory, and recited in the school, five thousand two hundred and fifty-seven verses in the Bible and biblical questions. This is the report of the male department, and the female department is equally interesting.

From the present appearance, the Mission is gaining more and more the confidence of the people. We have now fifty children, and could have fifty more, if we could accommodate them. But neither our means of support, or accomodations will justify such additions to our number. Yet it is truly painful to be under the necessity of refusing the means of life and comfort to perishing souls, when this is our profess'd object in this place. O! when will the church awake to the interests of the Redeemer's kingdom, that the word of life and salvation may be sent to the thousands of immortal beings who are now perishing without knowledge and without hope.

When we consider that this is the seat of the Indian trade, the resort of thousands yearly, the place that must and will give character to all the surrounding country, and consequently the channel through which all moral and religious instruction must be sent to these perishing souls, we feel that our mission is inseparably connected with the interests of the Redeemer's kingdom in this place. And may the Lord give us wisdom and grace to make our labours subservient to his glory and the good of souls.

We must not dismiss the letter, without adding the following extract, which shows that the U. States government still feel an interest in the cause.

We have hitherto laboured under great embarrassments, by not having buildings and yards to accommodate ourselves and children, and not receiving any communications from the Board, we were almost ready to conclude that we should long have to labour under those embarrassments; but by the last mail we received the joyful intelligence that our mission had been presented to the secretary of war, and that he had promised to our mission two-thirds of the expense of our buildings, and five hundred dollars annually for the support of our mission.

Cherokee Translation of the New Testament.—David Brown writes to the editor of the Family Visitor, as follows:

I am now translating the New Testament from Greek and English into my native tongue. Seven chapters in Matthew are completed. In consequence of there existing no Cherokee dictionary or complete grammar, the work, particularly at the outset, must go on slowly. However, I fondly hope the period is not far distant, when I shall have the pleasure of presenting to my country, in Cherokee version, the whole of the New Testament

From the Missionary Herald.

ARKANSAS MISSION

Nov. 7. John Thornton, a young man belonging to the school, who was some time since propounded, received the sacrament of baptism, and entered into covenant with God and this church.

L. D. 14.—*Notice of Mr. John Brown.*—Our aged Cherokee brother, Mr. John Brown, [the father of Catharine,] who, for many Sabbaths, has been detained from public worship, attended to-day. Very soon after his arrival here, he was taken with the ague and fever. He manifests a truly Christian temper under his long and painful affliction. "My heavenly Father," says he, "knows best what discipline I need; and he will cause every dispensation to work together for my good. I would not, if I could, change his holy will respecting my circumstances." During the paroxysm of fever, he was considerably affected with delirium. His conversation was wild and incoherent, yet indicative of a temper of holy resignation and devout affections. The words, *My Heavenly Father, My Saviour, Jesus, heaven, &c.* were often uttered in English. When favoured with an interval of recollection, he remarked, "I wish to think of my Saviour and heaven, but my disordered brain forbids."

From the same.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF REV. WILLIAM GOODELL.

It was on the 15th of June, just as the heights of Lebanon became brightened with the cheerfulness of the morning, and while the dew was yet on every leaf, that I left the gate of my little cottage, and the gardens of Beyroot, and took the road for Sidon. It was a reflection which every thing tended to produce, O when shall this place become, in a moral sense, as the garden of the Lord, and the dew of Hermon, and the reviving beams of the Sun of Righteousness be felt.

Till I reached the sea, a distance of at least, five or six miles, I was amidst burning sands, which were blown into heaps, exhibiting the same aspect as the snow-drifts in New-England; while at the foot of the mountain, at no great distance to the right, were large forests of olive trees. They were of a deep green, appeared to grow luxuriantly, to yield abundance of fruit, and to afford a very refreshing shade. "But I," said the Psalmist, after remarking how soon the wicked fade away, "But I am like a green olive tree in the house of God, I trust in the mercy of God forever and ever."

The remainder of the way was on or near the sea-shore. Observing many persons at work on the sides of the mountains, gathering in the barley harvest, I recollected that it was at the beginning of the barley harvest, that Naomi and Ruth returned from the country of Moab; and the latter gleaned in the fields of Boaz on the plains of Bethlehem. The crops appeared much less abundant, than crops of the same kind in New-England.

I passed several fields of melons and cucumbers, in each of which was "a lodge," or kind of temporary hut, for the occupant during the season of this fruit. I saw also several large herds of cattle, with syme stripling, like David, amusing himself with some rude kind of music, as he tended them. The cattle were generally small; their horns extremely short and small. I saw nothing that looked like the "bulls of Bashan."

At two watering places on the road, several damsels were watering large flocks of sheep and goats. One of them "let down her pitcher from her shoulder," and gave Mahommed, who was with me, some water to drink, in the same manner as did Rebecca and others of old times. But I could not make myself believe that those whom Isaac, and Jacob, and Moses loved, had nothing more to recommend themselves, than these ragged and uncultivated daughters of Ishmael appeared to possess.

In six hours and a half I reached Nabi Yoonas, or the place where the prophet Jonah, it is said, was thrown out upon the dry land. There is but one house near the spot at present, and probably at that time there was none: the prophet thus having an opportunity to reflect in solitude on his conduct, and to "sacrifice unto the Lord with the voice of thanksgiving, and to pay that he had vowed." The waves were rolling and breaking upon the sandy beach in quick succession. How many millions have thus rolled with threatening aspect, and died upon the shore. Thus rise and foam, and disappear, the generations of men; hurried with awful impetuosity, to the shores of eternity, and succeeded by others to share in the same fate.

Residence at Sidon.

From this place to Sidon is only three hours. Besides two khans there is scarcely a house on the road between Beyroot and Sidon.

June 16. At Sidon commenced the study of Turkish with Armenian characters, the language best spoken, written and understood by the great body of the Armenians. I have for my instructer, Jacob Aga, an Armenian bishop, who is now English agent at Sidon. There is, in the same house, another Armenian bishop, of the name af Dyonissios, who is Neapolitan agent. The former of these bishops has married a wife of the name of Eve, from a Maronite family. In consequence of this marriage, she and all her father's house were excommunicated by the Maronite patriarch. Christians of different rites were ready to tear the bishop in pieces, simply for marrying a wife. One of them last year asked Mr. King if it was not his duty to go and kill him secretly. Mr. K. told him he thought it would be well to read what St. Paul says on the subject of a bishop being "the husband of one wife," and if Paul said "Kill him," then by all means kill him. Eve now attends the Latin church, and comes home wonderfully edified with the Latin service of which she understands not a syllable.

Saturday, 19. A Turkish barber came and shaved Jacob's head with a razor, combed his beard, cracked all the joints of his arms and fingers, and invoked a blessing upon him.

Visit from the Governor.

Sat. 26. Yesterday the Gov. of the city came to take coffee with Jacob Aga, as the English agent. To day he dined here. After the usual salutations had passed, and his long pipe, (about 8 feet long,) had been introduced in due form, he made several inquiries about America. "Have you any tobacco there? Does it grow wild, or is it cultivated? Do not some of the people go without clothes? When did the English first take the country? Did they go on asses and camels, or in boats? What is the distance between the two countries, and what time does it take to pass from the one to the other?"

At dinner they all seated themselves upon the floor around the table, which, in accommodation to them, was only a few inches high, a small seat being prepared for myself. Jacob's secretary told me, that they must have no praying that day at the table, and all immediately began without ceremony. The Governor tore a fowl to pieces which lay before him, and gave each of us a part. He would put his hand into one dish, then into another, and perhaps into a third or fourth, mix the whole together in his hand, and pass it to his mouth. He was much amused to see me pick my way with my knife; frequently called upon me to see how he managed; occasionally gave me whole handfuls of his food, lest I should not get my proportion, and said he could eat as much in one hour, as I could in two. They eat prodigiously fast: but I made my arrangements to finish first, which turned the laugh upon his excellency.

SANDWICH ISLAND MISSION.

Departure of the King.—The departure of Rehoreho for England is noticed in the journal of the mission at Honoruru, under the date of Nov. 27, 1823, the day on which he sailed. He left the government in the hands of Krimoku and Kaakumanu, and nominated his little brother, Kauikiouli, as his successor, in case he should not return. It may be proper to state in this connexion, that the news of the king's death had not reached the Islands at the time of Mr. Ellis' departure, nor at the date of our latest intelligence, Nov. 14, 1824. Kauikiouli, the undisputed heir to the throne, is now about 12 years of age.—*Ib.*

Sandwich Islands.—Through a friend in Canton, we have news from these Islands nearly two months later than any yet published. Mr. Bingham writes, under date of December 14, "The Governor of Owhyheee, (Hawaii) has just applied to us to furnish his people with 40,000 books; but we have not *paper* for one-fourth of the supply demanded.—*Rel. Chron.*

From the Religious Intelligencer.

SOUTH AMERICA.

Mr. Brigham and Mr. Parvin have been for some time employed by the American Board on a mission to South America, the primary object of which is, to ascertain the religious and moral state of the country, with a view to the establishment of a permament mission in some part of it. The following are extracts from a communication by Mr. Brigham, dated Buenos Ayres, Sept. 10, 1824.

"An act has just passed the Junta, for appropriating $12,000 per annum for educating young men of the provinces in foreign schools. Some will probably be sent to Europe, others to our own country. The plan is a noble one, as these young men will probably bring home much valuable learning, and help to remove that prejudice against foreigners, which this people too commonly have.

A Catholic clergyman, who is destined for a Greek Professor in the University, has just begun to study Greek with Mr. Parvin. This is a gratifying circumstance, as it shows the waning of their superstion in regard to Protestant teachers. I hope, too, that his intimacy with Mr. Parvin, which must grow ont of their present relation, will be productive of good.—The Government have in contemplation the establishment of both Greek and English professorships in the University before many years. All this augurs well, both for the cause of liberty and pure religion;—for both liberty and religion rejoice in the light, and in free investigation."

Mr. Brigham left Buenos Ayres for Chili, on the 20th October, and, on his way, stopped a few days at Mendoza. Thence he wrote on the 13th of November.

"I brought between 50 and 60 Testaments to this place, a part of which I have already distributed, and think I shall soon dispose of the whole, either by sale, or gratuitously. I think I shall visit San Juan and take part of them thither. I have very little fear of distributing them in any of these places. Many of the clergy of the best standing are increasingly liberal, and treat me with much kindness. They are quite inquisitive, as to the nature of our religious system; and I always explain it with frankness, and point out its good effects upon our society.

"I have also, in this place, become acquainted with many of the young men, who are burning republicans, and have great curiosity to know the nature of our Government, Colleges, &c.—a curiosity which I love to gratify. There is no calculating the good which is to be done here by conversation; and on no subject is it easier to converse, than on religion,—its true nature, its perversions, and the importance of its free toleration."

From letters written by Mr. Parvin, at Buenos Ayres, it appears that he has been very successful in disposing of Bibles at cost. He had just received 250 from the British and Foreign Bible Society, all of which, together with 600 Testaments from Boston, he expected to be able to sell. The Government and people were becoming more liberal in views of religious toleration. Emigrants of all descriptions, coming to settle in the interior, are, by a recent decree, allowed to practise the religious worship to which they have been accustomed. The British Protestants have, by treaty, the right of building churches and holding meetings. The same privilege, it is beleived, would be extended to citizens of the United States.

Barbadoes.—It will be recollected by our readers, that the Methodist chapel in the island of Barbadoes, was some months since destroyed by a mob, and that the missionary, for the safety of his life, was compelled to leave the island. the British government, to its honour be it recorded, has promptly erected another chapel, and given peremptory orders to the Governor of the Island, to protect the Weslyan Missionaries in the discharge of their religious duties.

Zion's Herald.

Cause of Africa.—Speaking of the resolutions lately passed by the General Assembly in favour of African colonization, the Recorder & Telegraph says:—

That the Convention of the Protestant Episcopal Church, at its late session in Richmond, Va. passed resolutions of very similar import. The General Synod of the Dutch Reformed Church, has followed the same example. The cause of Africa seems to be rapidly gaining strength in our land—for which every benevolent heart must rejoice.

FOREIGN MISSION SCHOOL.

An agent of one of our missionary societies speaks of this school as follows: "If there is a parallel in the records of the church, it seems to be in Acts ii. For in America also, there are 'devout men out of almost every nation under heaven,'—Owyheans and Chinese, and the Narragansets, and the dwellers in Tuscarora, and in Oneida Caughnewagah, in Iroquois and Russia, Malay, and India, in the Marquesas and in the parts of the South Sea, about New Zealand, and strangers from Europe, Jews and Portuguese, Greeks, and Indians—'We do hear them speak in our own tongue the wonderful works of God.'

"And will not these go every where, preaching the gospel? Will they not diffuse the language, the literature, the liberty, the religion of America? And will not these things build up a free, industrious, moral community, wherever they go? Come then, ye admirers of whatever is American, act in consistency with this admiration—aid the feeble handed in sending these blessings where they are not."—*Ch. Spec.*

On Sunday morning last, says the Rec. & Tel. 16 persons were ordained Deacons by the Methodist Conference, at the chapel of that denomination in Lechmere Point, Cambridge. In the afternoon of the same day, five Deacons were ordained Elders at the Chapel in Bloomfield Lane, Boston.

We are happy to learn, says the Recorder & Telegraph, that in various towns of New England, the 4th of July will be celebrated religiously. Among others, are Boston, Salem and New Haven.

From the 16th Report of the Connecticut Bible Society, it appears that under its patronage 1545 Bibles have been distributed during the past year, and since its organization 30,433.

Rec. & Tel.

The receipts into the treasury of the American Jews Society, during the month of May last, amounted to $2,022. The total amount of receipts during the year ending May 13th, was $11;103.—*Ib.*

The New York Observer mentions the receipt of 400 dollars by the Treasurer of the Presbyterian Education Society,—it having been transmitted anonymously, through the Post Office.

REVIVALS.

From the Connecticut Observer.

Extract of letters addressed to the Secretary of the Board of Trustees of the Missionary Society of Connecticut, by a Missionary, labouring on the Western Reserve, dated

Wayne, March 23, 1825.

Marvellous are the effects of God's grace my Dear Sir, as displayed at this time in a few townships in this wilderness. In my last journal I named the towns of Kingsville, Monroe, and Salem. Since that period a revival has existed in Jefferson, Denmark, and Millsford. It is stated as a fact, that in Millsford, where live 16 or 17 families there is not a prayerless family to be found; that the revival has hopefully called all the heads of families into the kingdom of Christ. A revival among my own people, where I am settled as Pastor, commenced about six weeks since; blessed forever be the name of the great Head of the Church, for what I am allowed to see at this time of the wonders of God's mercy displayed among us! There is scarcely an house to be found in all the settlement, where individuals may not be found filled with anxious concern for their souls. My whole time at present is taken up among the people of my charge. Should I live I shall give you particulars in some future journal.

From the same, dated June 6, 1825.

Since my last above mentioned date, I have employed the whole of my time in Kinsman, Gustavus, Andover and among my own people, excepting six days employed in the towns of Hartford and Warren, visiting from house to house, and preaching from six to ten sermons in a week. A great refreshing from the presence of the Lord has been realized particularly among the people of my charge. The work has been uncommonly powerful, in the town where I am allowed of God to live. Conviction for sin has been deep and pungent, conversions have been multiplied, we cannot doubt, to a great extent; the fruits of the revival have been most precious and glorious. Within the bounds of what we call our Ecclesiastical Society, consisting of 80 families, we can number betwixt 70 & 80 instances of hopeful conversion, which by the Spirit of God have been brought about since the first of March last, and the good work is still progressing. Thirty-three persons were added to our fellowship and communion in the Church the last Lord's day. O how solemn, interesting and joyful that Sabbath!! The angels of God did rejoice, looking down, and seeing God's great work in this little portion of his Zion here in the wilderness. Certainly these desert places do blossom as the rose, and in the morning, and at noon, and at night, are vocal with the high praises of God our Saviour. Nine years ago, this church, from the scattering inhabitants was constituted consisting of twenty members. I have been permitted to officiate as their Pastor six years. Since this church was first organized, 92 have been added to its number; before the commencement of the present revival, twelve have been dismissed by letters recomendatory and by death, and last Lord's day 33 added, leaving in the church at this time one hundred and thirty-one members, with the prospect that from thirty to forty more as the precious fruits of the present revival, will yet be gathered. We are not a rich people in the things of this world, but we cannot but say, we trust through grace, we have a share in the true riches of God's Israel.

REVIVAL AT GREEN BAY, MICHIGAN.

Extract of a letter, from the agent of the Domestic and Foreign Missionary Society, at Green Bay, dated 16th April, 1825, to his correspondent in Philadelphia.

Rev. Sir,—It will, I trust, afford pleasure to our friends in Philadelphia, to hear that the God of all grace has been pleased to bless the feeble means that have been used to arouse the stupid & careless to a sense of their unhappy condition, while in a Christless state, and of their need of the atoning blood of a crucified Saviour, for cleansing and acceptance with God.

For two months past, an increasing attention to religion has been gaining upon the minds of the New-York Indians, who are settled here; and some instances of deep conviction have been manifested by individuals which, we hope, have terminated in saving conversion.

I would mention as a particular instance, the conversion of Christine, a woman 72 years old,—she had been as she expressed herself, "a pagan at heart, and a disbeliever of the church of faith,"—she had resisted the preaching of Dr. Edwards, Mr. Occum, and Mr. Sergeant, but now finds it impossible to resist the influences of the Divine Spirit. With uplifted hands she exclaimed, "It is wonderful that I should be brought to know God, and find mercy in Redeeming grace at this late period."

Another woman upwards of 70, and another about 60, have we hope passed from death unto life.

This attention to divine things seems to be general; the young as well as the aged, are beginning to inquire after the things that belongs to their eternal peace.

Mr. Ellis and myself have performed the service among them when convenient, and we are happy to remark, that the influence of divine truth has been like the "still small voice" spoken of by the prophet; free from those sallies of enthusiasm which have sometimes been witnessed in revivals, but their conviction deep and solemn.

May the God of all grace strengthen us to persevere in this glorious work, and increase in this wilderness the number of his redeemed.—*Philad. Rec.*

From the Philadelphian.

In a late paper, I saw mention made of a revival of religion in Rahway, New-Jersey. Since that time the work has been growingly interesting. As an apology for the following, I offer the example of Paul, who, you recollect, upon his arrival at Jerusalem, after preaching throughout, Asia, Macedonia, & Achaia, gave a narrative of facts to a certain assembly. I gather from the account of this meeting, that it was interesting, and 'that the stories then recited were entertaining and edifying. Some of them, viz. the Apostle's journeyings, reception, labours, trials, success, &c. we have recorded. Besides the disciples of Cesare the venerable Mnason was in company; 'And when we were come,' saith the inspired narrator, 'to Jerusalem, the brethren received us gladly. And the next day, Paul went in with us unto James; and all the elders were present. And when we he had saluted them, he declared

particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord.' Acts 21.

So far as I have learned respecting Rahway, it seems that the revival commenced about the last of March. The church was found in an unusually dead state. Their infirm but affectionate pastor, doubtless, mourned in secret over the desolations around him. As a means to do his people good, an invitation from their pator to the Rev. Mr. S. (the Evangelist) to visit Rahway, was complied with by Mr. S. who was cordially received by both pastor and people. Mr. S. having preached, "as his manner was," commenced visiting, and found two or three individuals who were awakened. Continuing to labour "publicly and from house to house," the first awakenings proved only the harbingers of a gracious gathering. The field was white for the harvest—the sickle thrust in, and a sheaf of young converts have been gathered. Upwards of eighty have already expressed hope.

The meetings of inquiry are still interesting, and new instances of awakening occur.

The meetings for young converts are solemn and melting. Among the anxious, individuals have appeared of almost every age between twelve and seventy. And among the lambs of the flock from the age of 14 to 63.

New family altars have been erected—Parents have rejoiced over the conversion of their children—children have received their parents as new born.

Stillness and solemnity have attended the work. Yet in some instances, deep anguish of spirit has been witnessed; and strong cries heard.

Another thing worthy of note, and to the honour of sovereign grace—individuals in several instances, who, when visited were indifferent to the subject, and indifferent, approaching to opposition have been alarmed and brought in.

Opposition to this work has been small. Where it has been manifested in an instance or two, it has met the decided disapprobation of respectable men. In Paul's time, opposers of revivals were "lewd fellows of the baser sort." Acts xxvii. 15. While this has been the case, the influence of influential men has been on the side of the revival. I speak now, not of professors of religion. and would that all, who have done many things, had "done the one thing needful.

The revival has been in the presbyterian congregation. We speak it to the praise of our Methodist brethren that they seem to rejoice in the good work, and would not exert any counteracting influence.

Respectfully, &c.

ZION'S FRIEND.

In a letter received by the editor from Portland, dated 2d inst. the writer states 'I was in Paris yesterday and was informed by one of the converts that about 75 or 80 persons have lately been made the hopeful subjects of the sovereign grace of God. I was credibly informed there was a good work going on in Fayette. Likewise in Hebron the Lord is pouring out his spirit.

[*Me. Bap. Herald.*

A revival commenced in Watertown, (Conn.) a few weeks since. From the last accounts it was supposed that between 40 and 50 had been made the subjects of renewing grace.

We learn also that Litchfield is again favoured with a refreshing from the presence of the Lord.—*Rel. Intel.*

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 28, 1825.

The long Address of the Executive Committee of the American Tract Society, is inserted in our columns to-day, in compliance with the special and very reasonable request of the Corresponding Secretary. We have the greatest regard for the interests of the American Tract Society. The object it embraces is immensely important, and we are always glad to have it in our power to lend a helping hand.

The Fourth of July.—The Anniversary of our National Independence, it will be recollected, occurs on Monday of next week. The citizens of Utica are not backward in *devising* good things, however dilatory, they may chance to be in *bringing them to pass.* And what if some of us should set the example, and manifest our gratitude for the inestimable blessings of civil liberty and national independence, by a small token of good-will to those of our fellow beings who are still held in servitude!—to those who were inconsistently made to form an exception to the universality of the declaration, that ALL MEN are, and of right OUGHT TO BE FREE AND INDEPENDENT!! It is difficult to conceive of any other thank offering that would be more appropriate on the ensuing occasion.

We might allude to the prospective evangelization of Africa: but as our readers are already in possession of our sentiments on this subject, and as they will have learned ere this, that almost every portion of the American church have awakened to the cause of injured Africa, it will be quite unnecessary to prolong our remarks at this time.

The resolve of the General Assembly, mentioned in our last, will not be forgotten; nor is it necessary again to remind the readers of the Recorder, that its Editor is duly authorized to receive donations from this vicinity, in favour of the Colonization Society.

British and Foreign Bible Society.—The British and Foreign Bible Society held their Anniversary meeting in London the first week in May. The assemblage of people is said to have been as large as on any former occasion of the kind; and from the annual report, it appeared that the receipts during the past year amounted to £63,285. Rev. S. E. Dwight, pastor of the church in Park-st. Boston, Mass. was present, as the representative of the American Bible Society, and addressed the meeting.

A hint to Parents.—The Family Visitor contains a communication of some length under this title, which the writer commences by saying, that "there is nothing in the system of bringing up children more to be deplored, than the conduct of parents on the subject of holding conversation with them." Those to whom this remark more especially applies he divides into two classes—such as take no notice of their children, and such as "exhibit their regard by conforming to their errors," instead of correcting them. Under each of these heads, the very proposal of which must bring to mind a multitude of painful exemplifications, the writer makes some very pertinent remarks.

"Negligent parents," he says, "are by no means confined to the lower classes of society. Many people of standing in the world, who are not backward in affording their children a literary education, are yet extremely careless about the principles they imbibe and the characters they form. They may not be destitute of a sense of morality and decorum themselves, but they seem not aware of the importance of watching over the youthful mind, as it unfolds, to give it a right direction and preserve it from the stains of moral pollution."

If parents are negligent about this work, who is there that can supply the deficiency? A daily instructer can do but little without parental assistance; and this will doubtless account in some measure for the wide difference there is, in the *intellectual* acquirements of families. Some parents are always interrogating their children about the objects of their study, and in this manner they seldom fail of giving their minds an early and vigorous developement. Others, by their *practical indifference* to the studies in which their children are occupied, almost infallibly lead them to the opposite result. Instances are not wanting, too, where a child is compelled to "*keep his studies to himself,*" from the fear of disgusting his parents, or exciting their impatience and ill will. Scarcely any thing short of a miracle can prevent *such* children from growing up in ignorance.

But these remarks have a tenfold application in moral and religious culture—a circumstance which every one knows and acknowledges, and about which, he is ever ready to make his fruitless confessions of delinquency.

The language of the clergyman who preaches once in a week, is scarcely intelligible to children not otherwise instructed; and if the services of the sanctuary, and the instructions of the Sunday School when succeeded by six days of worldly business, or amusement, or thoughtlessness, without one syllable of religious conversation intervening, are ever found to be instrumental in working that moral renovation of heart which is or ought to be, the grand business of our earthly pilgrimage, it can only be by the sovereign grace of that God, who always works by means; but who sometimes, as if by an exception to a general rule, departs from the visible uniformity of his operations.

History of the Presbyterian Church.—Agents were appointed from the several Synods at the last meeting of the General Assembly, for the purpose of collecting materials for a History of the Presbyterian Church.

Haytien Emigrants.—We have lately seen with concern, various rumours and statements of a contradictory nature respecting the Haytien emigrants; most of which, however, admit the fact, that numbers have returned dissatisfied with their treatment. But a document of importance, that can be entirely relied on has just come to hand. It is a letter from Rev. L. D. Dewey, who is well known as the man that once suffered through the severity of a Theological establishment, and who is generally understood to have first originated the plan of Haytien emigration. It appears from his letter, published in the United States Gazette, that the number of the disaffected has been augmented chiefly by the circumstance that coach drivers, house waiters, &c. &c. cannot find an appropriate employment in the cultivation of land—that the numbers who have returned amount to about 200—that an equal number have vastly improved their circumstances by emigration,—and that more than 2000 continue to be well satisfied with their condition, and the very liberal treatment they receive. The project, therefore, *still prospers.*

We understand that the Utica Library will be opened on Wednesday, the 6th July, instead of Wednesday the 29th inst. as noticed in our last.

POLITICAL.

An Example for Editors.—The editor of the *Richmond, Indiana,* Public Leger says, in reply to a correspondent who desired him to republish an abusive article then in circulation—"If Mr. —— will answer Mr. —— in a *candid and dispassionate* manner," &c. "but the columns of *this* paper shall *never be stained with personal abuse.*" We remember the time when this important sentiment was nearly universal among the editors of village newspapers, and when any man of sense and character would have been ashamed of the slightest deviation from it. How stands the case now?

Commodore Porter—Com. Porter, who it will be recollected, was sent for by the late Congress to answer for his conduct relative to the Faxardo affair, &c., has just published in the Washington papers, several letters which have lately passed between him and the Navy department. His conduct has not yet been fully investigated, nor has any thing as yet appeared like the details of the investigation: yet the Commodore has had the imprudence to publish his defence in a pamphlet; and on its being signified to him that the President was surprised at its appearance, &c. he returned for answer, that his pamphlet had been nearly completed when he received the notification of the intended Court Martial—that he persisted in publishing it, from the hope that it might remove from the mind of the Executive, all ideas of the necessity of the trial, and that he believes that the notification was made for the purpose of *stopping* his pamphlet, for he has not even yet been arrested.—We cannot but think, that even on his own principles, his conduct has been foolish and indecorous. It is doubtless an effort to forestall public opinion.

The Creeks and Cherokees.—The last *Virginia* Family Visitor, contains a more regular and connected account of the affairs of the Creeks, than we have before seen: but most of the incidents it embraces have at different times been laid before our readers. McIntosh, it seems, was but half Indian in his extraction. He was but a petty chief, and of the four subordinate chiefs who met with him, *only one* could be prevailed upon to sign the treaty. Yet in their statements to the general government, the commissioners "*call*" their treaty a *national* one—and all this, while the chiefs and head men of the nation, who were nearly forty in number had passed a law making it death for any one who should even *propose* the sale of their possessions. But as a commissioner is now on the ground, making the investigation under the authority of the general government, it is to be hoped that the whole truth will be disclosed; and that strict justice will eventually take place.

In the mean time, the following extract of a letter from the well known Cherokee youth, David Brown, may serve to show the state of feeling which prevails among the Cherokees.

Creek Path, Cher. Nation, April 27th, 1825.

To the Editor of the Family Visitor.

DEAR SIR,

The separation of the Cherokee people into two divisions at a distance of five hundred miles, has caused no inconsiderable trouble and expense; and I am sorry to say that there is no prospect of the two divisions ever uniting again. Those on the Arkansas will never return, and as to trying to persuade those in this county to go there, you may as well attempt to send them to Greenland or to Africa. Those on this side acknowledge the Arkansas country to have more game than this, & that the soil there is superior to this. But game is not their object.—Many years have now past since they buried the bow and arrow with the tomahawk of war. Instead of acquiring subsistance by the precarious chase of the wild woods, they now pursue a different course; the weaver's shuttle is playing, the plough and hoe are used, the thick forest is cut down and large farms are made. But independent of this, the Cherokees alike with all nations, love their birthright possessions where the ashes of their ancestors are deposited, and where delightfully glide the sweet Cherokee waters. And why insist on their emigrating? Shall they leave their extensive farms, cotton-gin houses, grist and saw mills, English schools to the number of fifteen, located in different parts of the nation, and five hundred Cherokee children of both sexes, that are receiving useful knowledge and the growing Christian churches in the nation? I say, shall all these institutions and this auspicious state of things be put to an end, merely to gratify the state of Gerogia, or Mr. Monroe? God forbid! How would the Georgians receive a proposition from the Cherokees to exchange the land they now hold, (which originally belonged to the Cherokees) for a tract of country near the Rocky Mountains? Every body knows the manner in which such a proposition would be received by the Georgians. The same case is applicable to the Cherokees. Unless force is resorted to, unless the gigantic United States should fall, sword in hand upon the innocent babe of the Cherokee Nation, the Indian title to this land will remain so long as the sun and moon endure.

Declaration of the Creek Chiefs.—The following declaration is signed by thirty-seven of the chiefs and head men of the Creek Nation, in presence of Whitman C. Hill, and Charles Cournals, and dated the 14th ult.

We the undersigned Chiefs and Head Men of the Creek Nation, do certify and declare:

That we determined of our own free will and accord, to put to death the Chief, M'Intosh; and that neither the Agent, John Crowell, or any other white men were the instigators or abettors, nor do we know or believe that he, the Agent, knew that we had any such design; nor did we communicate it to any but a few old and head men. We determined to put him to death for a violation of a law, first proposed by him, and sanctioned by the Big Warrior and Little Prince; and the different towns were called up, and the lawyers who had been previously made (by M'Intosh, Big Warrior and Little Prince,) were directed to put this law in execution against any chief or other person who broke it, however great he might be, even Big Warrior, Little Prince, or M'Intosh.

It further appears from the questions put by Mr. Hill, that the law above alluded to, had been made previous to the negociation; and that Chilly M'Intosh, son of the deceased, had been neither shot at or pursued.

Georgia Legislature.—An extraordinary report was read and laid on the table, in the House of Representatives of Georgia on the 6th inst. some estimate of which, may be formed, from the commencing paragraph.

"The Committee to whom was referred so much of the Governor's message as relates to the disposition which has so often latterly unhappily evinced itself in the different branches of the General Government to control the domestic affairs, and to intermeddle with and to endanger the peace, the repose and union of the Southern States, after deliberating on this subject with the deepest feelings of sorrow and regret, have to proclaim that the hour is come, or is rapidly approaching when the states from Virginia to Georgia, from Missouri to Louisiana must confederate, and as one man say to the Union—We will no longer submit our restrained rights to the snivelling insinuations of bad men on the floor of Congress—our constitutional rights to the dark and strained constructions of designing men, upon judicial branches: that we protest the doctrine and disclaim the principle of unlimited submission to the General Government.

After alluding to the Revolutionary war and other matters, as indicative of the principles and feelings of the inhabitants of Georgia, &c. &c. we are furnished with the following resolves:

"Be it therefore resolved by the Senate and House of Representatives of the State of Georgia in General Assembly met—That we concur most heartily in the sentiments on this subject, communicated by his Excellency the Governor, that, "having exhausted the argument, we will stand by our arms," "and for the support of this determination we mutually pledge to each other, our lives, fortunes, and sacred honour."

"Be it further resolved, That his Excellency the Governor be requested to forward a copy of these resolutions to the Executive of each state in the Union respectively, with a request that they lay the same before the several Legislatures and that his Excellency do also forward a like copy to each of our Senators and Representatives in Congress, instructing the former, and requesting the latter to co-operate in all national measures, having a tendency to thwart the object herein deprecated."

We hope for the credit of the state, that the Committee will not be supported by any body but the Governor.

Mr. Carter.—Among the passengers in the Corinthian, which sailed from New York, on Wednesday last, for Liverpool, says a N. Y. paper, was Professor Carter, senior editor of the New York Statesman, who intends visiting England, Scotland and Ireland, and passing over to France, to pursue his travels through Switzerland and Germany to Italy and Greece. He has announced that he will during his absence, furnish for the Statesman, sketches of country, measures, customs, institutions, politics, &c.

An Itinerant Legislature.—The Providence R. I. Journal, says the Legislature of that state runs upon wheels and goes round the state to accommodate customers, as orderly as a tin-pedlar's cart. It has *four* sessions a year, one half of which is usually occupied in going to and from the place of meeting, which is held in three and sometimes four points in the state.

Upwards of eighty students it is said, have become members of the University of Virginia.

Proposals have been issued in New York, for publishing by subscription some of the writings of Rammohun Roy.

DEATHS.

At Rochester, on the 20th inst. Capt. JESSE PIERCE, aged 24, formerly of this place. His death was occasioned by a kick from a horse, which he received on Saturday preceding.

At Longmeadow, Mass. on the 12th inst. Col. Gideon Burt, 82, an officer of the Revolution. The fidelity and patriotism with which Col. Burt served the public, united to his exemplary private deportment, rendered him during his long life, a valuable citizen. When such men depart, it may be inquired with emphasis, "*Our Fathers, where are they?*

At Sandwich, Mass. of a consumption, whither she had repaired about a fortnight since, with the hope that a change of air might be the means of restoring her health, Miss Lucy Hyde only daughter of Rev. Alvan Hyde, of Lee, 20. It was but last August, that a brother died of the same disease, and in October a sister.

In Walpole, N. H. Mrs. Desire Campbell, wife of James Campbell, Esq. 58. She requested that a sum equal to the expense of a monument for her grave, might be given to the American Bible Society.

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$107	*a* 111 25
Pearl, do.	112	*a* 116 25
FLOUR—Western Superfine,	4 75	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	97	*a* 1 00
Rye, do	50 cts	
Oats, do.	27	*a* 32
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 2 50	*a* 3 00
do. do com'n	1 50	
Pipe Staves do	54	
Hhd. do do w. o.	43	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	42	
Hoops, do	28	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$8 50	*a* 9 25
do mess,	8 50	*a* 9
Pork, prime, new,	7 25	*a* 7 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7	9 *a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 6 25
WOOL—*American merino* full bl'd,		
1st quality,	55	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece		
clean,	30	*a* 35
Skin wool, hatters 1st ql.	58	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do.
1 " Sicily, do.
1 case Champaign, do.
20 boxes Claret, do.

Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,
Utica, June 28. 83, Genesee street.

WINES.

J. C. HASTINGS, & CO. have on hand a very choice selection of

Old Madeira, Old Port, } on draught & in bottles,
Sicily Madeira, L. P. Teneriffe, Dry Lisbon, Sherry & Malaga, } WINES.

20 Boxes Claret of different qualities,—Also, A few cases sparkling Champaign.

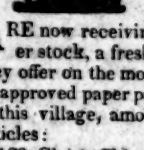
Utica, June 28, 1825. 52tf

THE ONEIDA S. S. UNION,

HAVE just received a large assortment of BOOKS, suitable for Premiums, Libraries, &c. which they will sell to schools in connexion with them at cost and charges. Their Depository is kept at Merrell & Hastings', No. 40, Genesee street.

Wm. Williams, *Jacob Snyder*,
S. W. Brace, *Wm. Walker*,
Chas. Morris, *Thos. F. Field*,
C. Hastings, *Geo. S. Wilson.*

Utica, June 28, 1825. 52tf



GROCERIES.

J. C. HASTINGS, & CO.
No. 84, Genesee-st.

ARE now receiving in addition to their former stock, a fresh supply of Groceries, which they offer on the most favourable terms for cash, or approved paper payable at either of the banks in this village, among which are the following articles:

100 Chests Skin Tea, of different cargoes,
10 Old Hyson, do.
15 Young do. do.
15 Souchong do.
10 Bohea do.
35 Kegs Richmond Tobacco,
30 Bbls. Cut do.
40000 Ceroot Segars,
200 Boxes Spanish do.
8 Hhds. Brown Sugar,
15 Boxes Lump do.
20 Hhds. Molasses,
25 Bags Coffee,
12 Do. Pepper,
12 Do. Spice,
3 Tierces Rice,
2 Do. Mayland's Scotch Snuff,
1 Do. Maccoboy do.
50 Bales Cassia,
15 Boxes Short Pipes,
20 Kegs Ginger,
60 Quintals Cod Fish,
50 Bags Shot, 1 to 9, &c. &c. &c.—ALSO, a choice stock of Liquors and Wines, and almost every other article in the Grocery line.

Merchants and Tavern Keepers are particularly invited to call.

Utica, June 28, 1825. 52tf

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines.—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers.—SNUFF, in Bottles and Bladders,—Spanish and American Segars.—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of

THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th*, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 4tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the New-Hampshire Patriot.

The following beautiful effusion is the production of a native of New-Hampshire, only 17 years old, and now in obscurity. Such lays would almost wake the lyre again; and the author need write but few pieces like this to be sufficiently known.

THE LYRE.

There was a lyre, 'tis said, that hung
High waving in the summer air;
An angel hand its chords had strung,
And left to breathe its music there.
Each wandering breeze that o'er it flew,
Awoke a wilder, sweeter strain,
Than ever shell of mermaid blew,
In coral grottos of the main.
When, springing from the rose's bell,
Where all night he had sweetly slept,
The zephyr left the flower dell,
Bright with the tears that morning wept;
He rose, and o'er the trembling lyre,
Waved lightly his soft, azure wing;
What touch such music could inspire!
What harp such lays of joy could sing!
The murmur of the shaded rills,
The birds that warbled sweetly by,
And the soft echo from the hills,
Were heard not, when that harp was nigh.
When the last light of fading day,
Along the bosom of the west,
In colours softly mingled lay,
When night had darkened all the rest;
Then softer than that fading light,
And sweeter than the lay, that rung
Wild through the silence of the night,
When solemn Philomela sung—
That harp its plaintive murmurs sighed
Along the dewy breeze of even;
So soft and sweet, they swelled and died,
They seemed the echoed notes of heaven.
Sometimes, when all the air was still,
Nor e'en the poplar's foliage trembled,
That lyre was nightly heard to thrill
Tones, that no earthly tones resembled;
And then, upon the moon's pale beams,
Unearthly forms were seen to stray,
Whose starry pinions' trembling gleams
Would oft around the wild harp play.
But soon the bloom of summer fled—
In earth and air it shone no more;
Each flower and leaf fell pale and dead,
While heaven its wintry sternness wore.
One day, loud blew the northern blast—
The tempest's fury raged along—
O, for some angel as they passed,
To shield the harp of heavenly song!
It shrieked—how could it bear the touch,
The cold, rude touch of such a storm;
When e'en the zephyr's seemed too much
Sometimes, though always light and warm!
It loudly shrieked—but ah, in vain—
The savage wind more fiercely blew;
Once more—it never shrieked again,
For every chord was torn in two!
It never thrilled with anguish more,
Though beaten by the fiercest blast;
The pang, that thus its bosom tore,
Was dreadful—but it was its last.
And though the smiles of summer played
Gently upon its shattered form,
And the light zephyr o'er it strayed,
That lyre they could not wake or warm.

Poetry, Monumental.—Three original odes have been written by Percival, Wells and Daws and a hymn by Rev. Mr. Pierpont, for the celebration of the Bunker Hill Monument Association.

Psalmody Congregational.—A correspondent of the Albany Daily Advertiser, speaks of the church music in that city, in the following impatient manner.

If an elegant piece of music is attempted to be sung, it is "*tragedized*" from beginning to end; All the fundamental rules of arithmetic are brought into the field by the performers; this person adds, that subtracts, these multiply and those divide every note, and thus make the most complete jargon that can be imagined. The grating of a file cannot be more disagreeable to a man of refined musical taste, than these *horrible noises*, for they cannot be called *musical sounds*.

"Let every thing be done decently and in order."

To whom to attach the blame, I know not, whether it is the fault of the chorister or congregation, I pretend not to say; but certain it is there is a fault, and this is sufficient for us to know, in order that we should do all in our power to search the cause and correct it.

REMARKS.—Could our readers believe it?—The preceding description is substantially true! But we are sorry to say, that it is much easier to discover *who* are in fault, than to produce a reformation. The fault is deplorable. It originates in sinful neglect—in unpardonable coldness to the subject—in absolute deadness to the *true* interests of church music. So far as one can form an estimate from a long residence in the city, it may in truth be said, that the genuine spirit of devotional music, is "Twice dead and plucked up by the roots." Individuals there are, who lament the evil in a becoming manner; but what can these do against the prejudices of the multitude? The Albany Musical Association too, is gradually gaining on the public taste and feeling, but however much it may accomplish, its progress in *one* respect must be slow, while so few of the pillars of the church are concerned in its management. The latter must become *personally engaged* in the work, before they can be *made to understand one half* that appertains to their duty.

To the Editor of the Western Recorder.

MR. HASTINGS,—The queries suggested by your correspondent Laou. in your paper of the 7th inst. are very much to my liking; but some of his observations appear to be rather exceptionable, from the manner in which they are made. No reasonable man can deny, that much more is due to our clergy in point of religious and literary cultivation, than can be readily expressed. Why then, should any one wish to diminish that respect which is essential to the usefulness of so respectable a profession, by using the language of harshness and severity, instead of that of tender entreaty. It is very desirable that a subject so interesting to the feelings of every worshipper of sensibility or taste, should lose none of its practical importance by the manner in which it is addressed to those whom it was intended to profit. I could most heartily wish the subject judiciously followed up, so as to provide means of relief for those who may be in a situation still more unfortunate than that in which Laou seems to be placed.

It must be acknowledged, that the selection of a psalm or hymn which shall contain poetic thought, is very important: if this has been done, and if it has been well read, (a performance, by the by, which I would be willing to walk a great distance to hear,) is there not a part still remaining, of equal importance? i. e. the adaptation and execution of the music? And when, in this last, there is such a want of harmony, and such a want of meaning too, as to banish every thing like thought from the minds of both hearer and preacher,—ah! then, how shall the preacher have his recompense? Why, truly, sir, if I may be allowed to advise those who ought to know, I would say *in a professional way*; let the clergyman first preach on the subject until he shall convince those who profess to know their duty, and love to perform it, that every part of Christian worship ought to have a fitness and a meaning; that, ever since the speaking with unknown tongues has ceased, words ought to be so sung as to be understood and felt: that musical expression is the very soul of that art which had a heavenly origin. and which may yet be claimed as the property of God's church; and that true devotion does not consist in jargon, senseless mummery, or the "nasal twang." This done, let him reiterate his visits to all such of his hearers as were not born deaf and dumb, until his walks shall equal a pilgrimage to the Holy Land, (should so much be necessary,) in order to incite his conscientious hearers to such attention to the subject, as shall enable them to sing with the spirit and the understanding.

But, lest I should be thought willing to add to the duties of a profession already sufficiently laborious, I will return to the business of selection. This may sometimes be very well performed, both as it regards the poetry and the subject, while yet he who has the charge of musical adaptation, may be placed in a very embarrassing situation, from the want of variety in the metre. Should the preacher take it into his head to select almost all his subjects for the day in one metre, the paucity of tunes in the choir might be such, either from the neglect of the choir, for a time, to learn a suitable number, or from their having so worn and "torn" some of them "to very rags," by the aid of the "groundlings," as to render all attempts at musical adaptation useless.

This idea may show to greater extent, the absurdity of being confined to Watts' Hymns.—In all this multitude of hymns, (and a multitude they truly are,) there are but three metres.—Of course, only three varieties of tunes can be adapted to them. In case of being always confined to these, many of the tunes which choirs consider themselves under the necessity of learning, are wholly useless. Not long since, in attending divine worship at A——, I had the opportunity of witnessing the embarrassing effect of the above mentioned fault, to the chorister. Three sermons were preached by three several clergymen, who gave out, in the aggregate, *nine common metre hymns in one day!*—As might be expected, the stock of tunes familiar to the congregation, adapted to that metre was so nearly exhausted, that one half of the tunes bore as little relation to the subject of the words sung, as did the words themselves to *good poetry*. The number of tunes familiar to any congregation, which are adapted to any one metre, is generally very small; and for my own part, I cannot see any greater propriety in compelling a choir to the performance of the same set of tunes every Sabbath, than that a congregation should be obliged, every second or third Sabbath, (as is often the case,) to hear the repetition of the same set of hymns, without any reference to the subject of the discourse. In my humble opinion, he would be as wise who should commence the Psalm book and read it through in course, since he would then be sure to give a variety of subjects, of metres, and of poetry.

Yours, &c. PHILO LAOU.

English Musical Festival.—Another grand Musical Festival is to take place at York, in the autumn. The king is the patron; and the number of performer will be six hundred. It will commence on the 13th of Sptember.

COMMUNICATIONS.

For the Western Recorder.

RELIGION AMONG SLAVES.

MR. EDITOR,—On reading the interesting "Narrative of the state of Religion" in a late number of your paper, my feelings were particularly excited by the remarks on "the enlightened attention which has been paid to the religious instruction, and the evangelizing of the unhappy *slaves* and *people of colour*, in some regions of our church." The "prudence and zeal" of some of our southern and western Presbyteries, "combined in this work of mercy," is very properly commended by the general assembly; and the infinite importance "of missionary labours, for the benefit of the blacks," is duly noticed.

Although much may be *said* upon the subject of evangelizing the slaves and people of colour, yet too much cannot be *done* towards effecting this object. Let them once be made *christians* (through the instrumentality of their masters,) and nothing is to be feared from their attempts to revolt from their state of servitude. Abundant proof of this fact can be adduced if necessary. And the results of the efforts hitherto made for their religious instruction and improvement, are such as should silence and convince every person who may have entertained doubts on the subject. Nor are these exertions, and this success, confined to *our Church* and Presbyteries;—every attempt within my knowledge, to communicate religious instruction to that unhappy and degraded portion of our race, has been blessed.

In a recent letter from a Baptist friend, in Bertie county, N. Carolina, the writer, after stating that the revival of religion, in that vicinity continues; that 13 were baptized at their meeting-house on the preceding Sabbath; and that he should not be surprised if as many more were received at their next meeting;—observes as follows: "I should have mentioned before, that a large proportion of those who have made a profession of religion (the whole number being nearly 700,) are BLACKS; say one half, or perhaps more. I do not know that every means which should be used for their moral and religious improvement, is put into operation. But this, I can say—their opportunities for attending public worship, on the sabbath, are almost as universal, as those of the whites; and whenever they are located with a white family, they have the privilege of attending family worship; and at the negro quarters, on the large plantations, they frequently have religious meetings, and are instructed by some negro man, who is approved of as an exhorter or preacher."

An apprehension of the consequences, however, prevents many from being taught to *read* and *write*. "Thus, (says my correspondent,) we act in self-defence." This fact, however, instead of militating against, furnishes one of the strongest arguments in favour of *missionary exertions*, where information is communicated orally. In speaking of the blacks, who are the subjects of the revival, my friend remarks:—"But notwithstanding these disadvantages, you would be surprised to hear some of them tell of the operations of the Spirit. Their relation is so *unadorned* and *consistent* that it pours conviction upon the mind."

In this case, then, we see the efficacy of means; we see hundreds of the African race brought into the church of Christ, among a population of 11,000, within one year; and the work still progressing. Here may be seen the white and black children of God, earthly masters and servants, promiscuously kneeling around the same family altar; worshipping together in the house of God; and all surrounding the table of our common Lord. And what, let me ask, but the Spirit of Christ, has produced this soul-reviving and heart-cheering state of things? Who can forbid that these precious souls, who have hitherto been the subjects of darkness, corresponding with their sable countenances, should be made the subject of the prayers, the charities, and the exertions, of their more highly favoured, and it is to be feared, more guilty brethren. Let the churches at the *north*, as well as the south, take this subject into consideration; and let our Missionary Societies inquire, whether they have not overlooked one part of their duty, when they have been sending the heralds of the cross to "preach the Gospel *not* to every creature." Let our missionaries also duly reflect upon the solemn declaration of the General Assembly, that "no more honoured name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of Heaven, or more useful to our beloved country, than that which this title designates.

A FRIEND TO AFRICANS.

MISCELLANEOUS.

THE MARVELLOUS.

The public mind possesses such an insatiable thirst for the *marvellous*, that no absurdities are too gross to be received; and no impositions too bare-faced for temporary success. An English paper presents us with the following ridiculous advertisement of a conjurer, which was the means of collecting a large company of gaping spectators.

"*For one night only:* Felix *Downjumpt Roatum*, the Emperor of all Conjurers, begs leave to announce to the nobility, gentry and inhabitants, that he has just arrived with five *Arabian Conjurers*, which he intends to exhibit for this night only. Any attempt to describe their extraordinary performances must be seen, to be believed. They are all brothers by the same father; their names, *Muley, Benassar, Abdallah, Mustapha* and *Suckee*. At the conclusion of their never-yet-equalled feats of slight of hand, legerdemain, &c. &c. they will take each a lighted torch in either hand, when lo! incredible to relate! Suckee, with the burning torches, will jump clean down Mustapha's throat, who, in an instant, with equal dexterity, will pass down the throat of Abdallah, then Abdallah will jump down that of Banassar, and Benassar down his brother Muley's: who, lastly, notwithstanding he is encumbered with his four brothers and their four torches, will throw a flip flap somerset down his own throat, and leave the audience in total darkness!—*Probatum est.*"

But the best part of the story is, that, five minutes before the wonderful feats were to commence, the pretended conjurers decamped with the money.

The Hottentot and Englishman.—A writer in the New-Haven Pilot suggests an improvement in managing the affairs of the American Bible Society. He thinks that all the money expended on their extensive establishment in the city of New-York, might have been saved, if the Society had taken the simple course of buying their books directly of the bookseller.

Comment.—Sometime ago, the story don't say when, a Hottentot happening to be in England, manifested a desire of understanding many things, and among others, the whole process of making bread, from the first planting of the seed to the completion of the manufacture. A good Englishman, willing to instruct him, carried him to his farm-house, showed him his horses, ploughs, and other farming utensils, rode with him to the mill, explained to him the process of converting the grain into flour and the flour into bread. The Hottentot examined every thing, but discovered no signs of approbation. "If Hottentot in England, he do better dan dis." "How so?" said the Englishman. "If Hottentot in England, he buy his bread of de baker, and so he save all de expense of de horse, de plough, de brick oven, and de big mill." This same Hottentot intimated also that if the Hottentots had the management of affairs in England, they would do away with the cotton and woollen factories in every part of the kingdom, and make the people get all their cloth directly of the tailor. The saving to the nation, he calculated, would be enormous; as immense sums are now expended in useless buildings and costly machinery.

[*Conn. Journal.*

Advice.—A late writer condenses in a few lines, a whole volume of practical advice: "Fill up your time so fully with useful employments as to leave little leisure for pursuits of a doubtful character. Endeavor further to acquire such a strong sense of duto, such a taste for contemplations of a higher order, and such well arranged habits of sacred duty and devotion, as may supersede the temptation to devote to idle if not injurious amusement, moments which may be so much more profitably given to the great concern of "making your calling and election sure." Keep in mind the claims which your family, your friends, and society, have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that your body and mind may be refreshed for the returning duties of each successive day. And lastly, guard against habits of idle curiosity—and be not ashamed to own that there are many things with which, neither your time nor your taste permits you to be acquainted, and least of all, with every new tale that happens to be the subject of popular conversation."

FUNERAL AT SEA.

It was a morning at sea. The sun had just risen, and not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the slumbering ocean. The stillness of the morning was only disturbed by the ripple of the water, or the diving of a flying-fish. It seemed as if the calm and noiseless spirit of the deep was brooding over the waters. The national flag, displayed half-way down the royal mast, played in the breeze, unconscious of its solemn import. The vessel glided in stately serenity, and seemed tranquil as the element on whose surface she moved. She knew not of the sorrows that were in her own bosom, and seemed to look down on the briny expanse beneath her, in all the confidence and security of strength.

To the minds of her brave crew it was a morning of gloom. They had been boarded by the angel of death; and the forecastle now contained all that was mortal of his victim. His soul had gone to its final audit.—Grouped around the windlass, and left to their own reflections, the hardy sons of the ocean mingled their sympathies with each other. They seemed to think of their own mortality. Conscience was at her post.—And I believe their minds were somewhat impressed with the realities of eternity.

They spoke of the virtues of their deceased messmate—of his honesty, his sensibility, his generosity. One remembered to have seen him share the last dollar of his hard-earned wages with a distressed shipmate. All could attest his liberality. They spoke, too, of his accomplishments as a sailor. Of the nerve of his arm and the intrepidity of his soul. They had seen him in an hour of peril, when the winds of heaven were let loose in all their fury, and destruction was on the wing, seize the helm, and hold the ship securely within his grasp till the danger had passed by.

They would have indulged longer in their reveries, but they were summoned to prepare for the rites of sepulture, and pay the last honours to their dead companion. The work of preparation was commenced with heavy hearts, and with many a sigh. A rude coffin was soon constructed, and the body deposited within it. All was ready for the final scene. The main hatches were his bier—a spare sail was his pall. His surviving comrades in their tar-stained habiliments stood around. All were silent. The freshening breeze moaned through the cordage—the main-topsail was hove to the mast—the ship paused on her course, and stood still. The funeral service began, and as "we commit his body to the deep" was pronounced, I heard the knell of the ship-bell—I heard the plunge of the coffin—I saw the tears start from the eyes of the generous tars. My soul melted within me as I reverted to the home scenes of him whom we had buried in the deep—to hopes that were to be dashed with wo—to joys that were to be drowned in lamentation.

HAVE I COME TO THIS?

How painful must be the reflections of a young man, who has enjoyed the privileges of society, moral instruction, and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to receive the penalty of the law for his crimes while comparing his past advantages with his present circumstances. Indeed he may well say, "*Have I come to this?*"

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries. Among the number was a young man, of about the age of twenty-four years, of good appearance and well dressed. On going into the prison he involuntarily exclaimed, "*Have I come to this?*"—Alas too late to avoid the punishment justly due him for his crimes. What instructions such a scene, and such language is calculated to afford to youth. It should teach them to obey the first commandment with promise; to honour their parents; to avoid vain company; and in a word to remember their Creator in the days of their youth. And to a parent who possesses a deep interest in the welfare of a son, just entering upon the scenes of active life; who knows the evil propensities of the natural heart, and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son of melancholy reflection, "*Have I come to this?*"

N. H. Repository.

Sir Matthew Hale drew up a list of things necessary to be continually had in remembrance, for his government on the bench;—among them are these:

That, in the administration of justice I am entrusted for God, the king and the country: therefore, that it must be done uprightly, deliberately, resolutely.

That, in the execution of judgment, I carefully lay aside my own passions, and not give way to them, however provoked.

That, I be wholly intent upon the business I am about, remitting all other cares and thoughts as unseasonable and interruptions.

That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

That I be not biassed with compassion to the poor, or favour to the rich in point of justice.

To be short and sparing at meals, that I may be the fitter for business.

POCKET BOOK LOST.

LOST between McNiel's, in Whitesborough, and the village of Utica, a Black Leather Pocket Book, containing 7 or 8 dollars in money, and a receipt from a Mr. Smith, of the amount of 20 dollars, and also a few bills of goods. The finder will be liberally rewarded by leaving the same at Mairs & Brown's Tin Factory. Utica, June 11, 1825. 3w0

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.
April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail. Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,
Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.
ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disanpointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*